A compen-

dious treatise in metre declaring the firste originall of Sacrifice, and of the buylding of Aultares and Churches, and of the firste receauinge of the Christen layth here in Englande by G. M.

Iacob. 4.

Drawe nyghe to God, and he will drawe nyghe to you.

Anno Domini. 1. 5. 5. 4.
18. Decembris.

I.C.

The Preface.

Unto the Readers.

Spiritus ubi vult Spirat

The first letter of euery of these verses doth cõtayne the name of the maker.

Good readers pardon me I praye you more and lesse
Empty of learning, furnished with rudenesse
Only my good will, accepte here in this place
Regarde here the storyes, thoughe they you apprehende
Grudge you not at thē, but your faultes amend
Exãples thei you shew, for to moue you to grace
Vse me & amēd me, & I wil thanke you therfore
Saue me sure harmeles, & I aske you no more

Marke not my ryme, but regard well ỹ matter
As tyme shal serue you, reade it with leasure
Referring all faultes to your good discretion
Sythe I am bare of knowledge, and voyde of eloquence
Haue it not in despite, but pardon my insolence
Al thynges I wishe to come, to good ende and conclusion
Laude god and prayse him howe euer ỹ worlde turne
Loke wel to thē marke ỹ all men muste runne

Iacob. 4. Clense your handes ye synners, & purge your hartes ye wauerynge mynded.

To the right worshipfull mayster Richarde Whartun Esquier G. W. dothe wishe longe life with grace.

Nasmuche right worshipful Sir, as it is well knowen to all your neyghbours, that you haue bene a worthie champion, and a bolde souldiar, that very manly hath stande and sought vnder the banner of Christes sayth, not beynge moued or driuen backe, neyther with the pestiferous blastes of Antichristes preachers, or yet in feare of peryll of the highe and mightie waues of this tempestrious sea, which vnsatiably hath swalowed vp many a cowardly heart, and ouer whelmed many weake in sayth. Which constancie of your behalfe hath no lesse demerited, then Christ him selfe hath promised (as his Apostle saynt James dothe full well recorde) that is to saye, a crowne incorruptible. And therfore hath Christe him selfe willed all men to perseuere in sayth vnto the ende. Also monishinge all his, to beware and take hede of the false and deuilishe doctrine, that shalbe sowen in the ende of the worlde (saying) that therby many shalbe deceaued, yea and the heartes of innocentes shalbe therby peruerted, as the Apostle doth wel testifie. We maye nowe in these oure dayes ryghte worshipful syr saye, that sede hathe bene sowen. But it is darnell in the stede of good corne. For the increase thereof is euil, and therfore the sede is the better perceaued. For the nature of darnell is suche, that yf it be receaued in what lycor

or meates, it wil cause the eater therof to iudge him selfe to be dulle in the braynes, as the experience doth full well proue, that this darnel, the whiche hath bene receaued of manye, what carnall bessels hath brought them selues, as to saye into a madnes of minde, neyther fearynge God, dreading hell, obeying their kyng, or knowyng them selues, as we maye dayly perceaue by experience in their workes. For who haue redde of so many heresies, treasons, conspiracies, murders, false accusations, prowde attemptes, deuilishe assaultes, fonde enterprises, lamentable crimes, and wretched ending, as hath bene sithe the time, that this darnell hathe entered into their brayne. Yet maye be well iudged by these people, that Legion the great deuil the monsterous cockatrice hath layde her egges, and hath hacheged them, and hath brought forth her birdes in an euill time, by whose poyson innumerable hath bene and is infected. Who happie good fyr is that man, that hath not entered into their wicked iudgement, neyther yet hath walked in their peruerse wayes, neyther yet hathe rested them selfes in theyr seate or pestilēt chayre. Yet doth these wicked byrdes chatter, and continuallye saye: that all the cause of our plages hathe bene for that we haue not receaued gods worde, as thoughe Goddes woorde was neuer in this realme before, and that Gods worde can not be receaued, but in the Englishe tongue. But surelie good fyr the rulers of the earth hath bene to blame for suffering so precious and holye aynell to be cast amonge swyne, sithe Christe him selfe

hath

hath warned vs the contrarye. And so it is an olde sayinge, that to muche familiaritie ingendreth contempte: yet will this wicked generation stiffye stande in argument, that it is necessarye, that al men shuld haue the Bibel and Testament in their mother tongue, as thoughe that all men being ordeyned to learne Gods worde, shoulde also be teachers. But surelye good syr theyr opinion is verelye false, as you shall well perceaue. Vza being appointed to driue the oxen that did beare the arcke of God, was not ordeyned to touche the arcke. For as it is wrytten in the storie, because he didde staye the arcke wyth his hande, when it was in ieopardie of fallyng, he was stroken downe deade by the hande of God. Ozi the kyng dyd also enterprise to incense the aultare, whiche was not his office to do, and therfore he was strokē with leprosie in his face. Thus were they plaged, that didde presume to the office, not being called therevnto, although they did suppose to do God good seruice. Christ him selfe didde talke of the kingdome of heauen with Nicodemus a ruler in Israell, so dydde he with Zacheus, a man of worshipfull estate amonge the Iewes, with the Centurion a capitayne, the ponge inheritour, the widowe of Canaan, the woman of Samarie, and with manye innumerable mo, yet did not Christ commaūde none of all these to preache the Gospell. Yet it was his good pleasure, that they shulde knowe it, when he healed the man, that was both dōme and deaffe: which doth figure those, that know not Christe, neyther can talke of his lawe. Yet

when this man did knowe Christ, and could testifie of his grace and mercy, yet Christ did not sende him to preache, but to prayse God, & hym to magnifie: and when Christe did clense the lepers, he bidde not sende them to preache, but to shewe them to the priest, and gaue them charge to fulfill, that the lawe did commaunde them.

And contrarye, when Christe had strokē downe Saule, and cōuerted him to Paule, he sent him to preache vnto the Gentiles, and Christ generally sent his Apostles to preache to all creatures. And yf Christe shuld haue geuen that commaūdement to all men, then all shuld haue bene preachers and no hearers: therefore euen as God hath set orders and degrees amonge hys Archaungels and aungels: and diuersitie of the light and brightnes of the sunne, moone, & eche other starre. Euen so he hath made some Patriarches, Prophetes, Apostles, Euangelistes, doctors, and teachers, and so diuerslye of estate of eche other degree amonge the people on the earth. For God him selfe euen from the first creation, of stones, herbes, and fruites, that growe and sprynge yearely out of the earth, God hath made some of more vertue and worthie estimation then some. Lyke as the potter dothe not make all his vessels for one vse or purpose, but diuerse vessels to serue for diuerse vses, according to the will of the maker. And therfore it is Gods will, and also the counsell of the Apostle, that euery man shoulde abide and walke in hys vocation and calling. And nowe good syr to conclude, for that I haue euer hearde, & well dothe

knowe

knowe, that you haue bene faythfull in your office, and iuſtelye hath walked in your vocation. I haue therfore dedicate this my ſimple worke in your name, therby declarynge my good wyll towardes the mayntenaunce of the true religion, and alſo to do ſome thing to pleaſure you, yf it were in my ſimple power. But to conclude as I haue ſayde, I beſeche you good ſyr conſider my good wyll, and lette it ſtande for a iuſte facte.

Ieſus preſerue you.

As I laye muling in my bedde alone
My pyllowe remouinge. For slepe was gone
So troubled was my spirite by greuous agonye
Conslderyng the state and staye of our beleue
The ofte chaunging therof chrysten hartes doth greue
Which standeth in no staye, it is the more pitie
God geue vs grace our lyues to amende
And true fayth in Englande agayne sende

For lacke of grace we haue gone astraye
Ensuing the steppes of wickednes alwaye
Our soules and bodyes by synne is corrupted
The thinges that of olde to God was begonne
We fondely agayne haue them fordonne
The badde for the good vnsemely placed
Experience hath taught vs it is well knowen
That euil men haue reped, that good men haue sowen

Genes. 3. When Adam dyd lyue with Eue his wyfe
The serpent begonne to sowe some stryfe
Betwene our lorde and the soule of man
Perswadyng the woman of the appell to eate
Promysyng her wysedome therby to getre
Where sinne was vnknowē, there then it began
Thus by the breakyng of Gods cōmaundement
Mans soule was caught captyue by death to shent

Genes. 4. When Abell and Cayne fyrst dyd begrume

Of

Of their fruites to offer ȳ then were growinge
On the earth to the lorde in worthy sacrifyce
Cayn slewe Abell there in that stede
With the Jawe bone of an Asse as we reade
Because the lorde dyd hys oblation despyse,
When oblation and sacrifice here first beganne
The deuill set stryfe betwene man and man

As the people beganne to encrease in number,
With vnclennes theyr soules they dyd incũber Genes. 6. 7.
That God dyd repent that euer he made man
And for that they would not repent & amende
The rayne from heauen to ȳ earth dyd descende
Wherwith was distroyed all creatures than
Thus was the worlde destroyed for lyme
But Noye had de an Arcke to saue hym in

When the floude was ended, then Noye gods
preacher
Beganne fyrst to buylde to God an Aultare
Whereon he dyd offer swete incense & sacrifice
Which was so well accepted to God in heauen
That he sayde he would neuer dystroye agayne Genes. 12.
All creatures from the earth by slage or o- Leuit. 9.
therwise Matth. 5.
Then aultares was vsed as the bokes doth tel
Of the Leuites, patriarkes, prophetes, & gospel

The Aungell to Abram from the lorde was sent Genes. 22.
That Isaac his sonne in sacrifice should present
Unto the lorde for so was his wyll
Abram then stode not this message to reason
But went with his sonne wyth all expedition

Unto the mounte there Isaac to kyll
To sacrifice his sonne, Abram was content
As the lorde him selfe had geuen cõmaundemẽt

Here maye you se thoughe some will prate
The aulter and sacrifice was not deuised of late
As the stories olde dothe truely tell
1. Regum. 1. When Hanna the baren dyd fast and praye
And sacrifice to the lord as the storye doth saye
He gaue hyr a sonne, that hyte Samuell
With prayer and oblation God was pleased
The troubled hart, he therfore hath eased

Ionas. When the Citezins of Niniue wickedly did liue
Jonas was sent them warning to geue
Within fortye dayes there subuersion to be
The kyng in all the hast, sent commaundement then
That all shoulde repent, both woman and man
Their clothes not rendinge but their hartes inwardely
Thus by repentaunce, the Citie was saued
By prayer and fastynge, their paynes released

2. Regũ. 2. 4. Israell beynge plaged with mortall Pestilence
Dauyd it knew it was for his insolence
From numberyng the people, from Dan to Bersaba
Then Dauid did cause to reare hype an aultare
Wherevnto the lord he did sacrifice and offer
To cesse the plage of Israell and Juda
When the people of olde the lorde had offended
By sacrifice acceptable their sinnes they clensed

Salamon

Salamon the kyng and most wise of fame 3.Regum.6.
Builded a temple to Gods honour and name
With ryches aboundant he dyd it beautyfye
Ceder, Olyue, & palme tree, there was not skant
Tynne, Copper, Syluer, nor Golde did there
wante
Neyther stones precious or ornamentes costely
Of stockes and lauers, there was many a one
All of bryght brasse, they were made eche one

An aultare of Golde vnto the lorde he made
A tabell of the same, where the swete bread was Idem.
layde
And Candelsticke ten on the aultare standing
The lampes and flowers of golde were pure
Boules, peces, spones, and euerye maiure 3.Regum.7.
Rychely was wrought, for no coste sparinge
Here may you see that the good fathers of olde
Destroyed no Aultares, but made some of golde

Many very fondly in argument doth stande Act.7.
That God doth not dwell in temple made with
hande
As though the scripture ment so playnely
The heauens & whole earth are insufficient
God to attayne or kepe, a tyme or moment
But where his will is, there will he be
Yet is the churche an house to God buylded Matth.2.1.
A place for his name, there euer to be prayed Esay 5.6

Some thyng it is but labour loste
To be stowe on the churche one peny of coste
In Cope, crosse, or vestiment, or any other iewel

For sacrifice or offeringe God doth not care
Esay 58. To fede the hungrye, and the oppressed to spare
Of suche good workes, the scrypture doth tell
This do they surmyse deuotion to oppresse
Counterfeytyng holynes, and meaning nothing lesse

Matth. 2. Christ hym selfe at his byrth was contente
To receaue of the kynges their offerynge and present
That they in the stable to hym dyd offer
And when he was of twelue yeares of age
Luke 2. He came with his mother and his father sage
To offer in Jerusalem, accordyng to the maner
Thus our lorde Jesus would not in no wise
Offend the lawe thoughe we it despyse

Matth. 22. Christ knowyng ryght well his death to drawe neare
He sent for an Asse, as it doth well appeare
Theron for to ryde to Jerusalem wyllingly
Some cutte downe bowes, and before him they strawed
Some put of their garmentes, & in the way the layed
Syngynge altogether, Osanna God on hye
God was contente the people shoulde adore
With Body and goodes, he gaue it therfore

In all tymes past, suche was the Conclusion
When scysmes hathe bene, then true Religion
Was falsely peruerted as the booke sayes
Since the time that Peter in Rome dyd rayne

There

There hath bene scysmes, twenty and twayne
This now excepted, begonne in oure dayes
Lyke to this scysme in this Realme neuer was
With so great destruction to sone now alas

Petrus de Alliaco in concordantia theologiæ cũ Astronomia. ca. 58.

Fiftene hundred yeares past we in writing find
Synce Lucy was kyng of Englande by kynde
Whyche sent to the Pope called Elemberius
That he woulde send or els sone come
This Realme to cõuerte to holy Christendome
Which sent Damian with his fellow Forganus
Then was this Realme to Christ conuerted
Which we agayne hath falsely subuerted

Polidor.

Although frõ Rome these preachers were sent
To Christen this Realme by ỹ kinges consent
Shoulde we therfore our fayth agayne denye
Christ in Bethleẽ Iurie, a poore citie was borne
In stable amõg beastes ỹ fedde were with corne
Should this dimynyshe his power or his glorie
To gods pleasure & wil hũble soules shulde obeye
To his workes & wordes, & not against thẽ saye

Polidor.
Matth. 2.
Luke. 2.

Trouble not thy braines thy faith for to skanne
For God is a great God, & thou a symple man
Yet is not in thy thought, to searche oute his wysdome
All thing of nothinge with his worde he made
The bread eke his body, when he the word sayd
And so to remayne tyll he agayne come
The Euangelistes & Apostle of this doth recorde
Saying take and eate the body of oure Lord

Eccle. 3.
Rom. 11.
Psal. 148.
Matth. 26.
Marke. 14.
Luke. 22.
Iohan 6.
1 Cor. 11.

Ioſephus. Upon this Scripture, & Chriſtes owne saying
The sacrifice of the Masse toke the begynnyng
The Apoſtles thē ſelfes the ſame hath begonne
James Alpheus in the ſelfe ſame yeare
Sayde Masse in Jeruſalem, as it doth appeare
At the Penticoſt after Chriſtes Ascention
This is not newe, thoughe ſoles ſurmyſe
Agaynſt the Masse to counterfeyte lyes

Euſebius in hiſtoria eccleſiaſtica. lib. 3. Ieronimus de viris illuſtribus. In legenda Andreæ. James the leſſe in Jeruſalem byſhop did raigne
Peter in Antioche & in the Eaſt lādes certaine
And ſo in Rome twenty yeares and fiue
Andrewe to the Grekes in Conſtantinople did preache
To Egeas Chriſt crucified he dyd well teache
The lambe dayly offered, and yet ſtyll alyue
Theſe thre Apoſtles layd Maſſe in their dayes
Thoughe Satans ſatyllites agaynſt it layes

When this James was made fyrſt byſhoppe of Jeruſalem
They ordeyned him miniſters & deacons ſeuen
Act. 6. As the Actes of the Apoſtles dothe wel teſtyfie
Stephen, Philip, procures: Timō & Permenas
With the other alſo, Nichanor, and Nicolas
Act. 2. Whych miniſtred to the people wel & worthely
This was ordeined by ỹ Apoſtles whole cōſent
Accordyng to the auctoritie, that God them ſent

Ambroſe. Ieronimus. Many nowe dothe muſe and fondely can chatte
Where Rome this auctoritie fyrſt them gatte
Synce thay are but men, euen as we be
This auctoritie to ỹ place forloth was not geuē

The

The holy goſt to ꝑ Apoſtles was ſent frō heauē Act. 2.
Them to endewe with power and auctoꝛytie
Wꝛych oꝛdeined by lotte the Apoſtle Mathias
To be on the ſtede of the traytoure Judas

Thus had the Apoſtles power as you may ſee
To oꝛdeine in ꝑ churche miniſters of eche degre Ieronimus de uiris illuſtribus.
The people to gods loꝛe and rules foꝛ to call
In al publike weales, wher good oꝛder is ſkant
There loue, reſt, and ryches doth euer want
And ſodenly are trapped in daungerous thꝛall Matth. 12.
That realme oꝛ monarche can not long endure
Where good oꝛder doth want, you may be ſure

The ſhyppe without guyde longe can not ſaile Matth. 12. Iacob. 3.
Neyther can the puiſantes of men pꝛeuayle
Withoute good rule, and oꝛder decente
In tyme all thynges hadde their begynnyng
And ſo in tyme ſhall returne to their endyng Eccle. 3.
Foꝛ ſo it is oꝛdeyned by godsiuſt conſent
We may not imputeit as a faulte oꝛ cryme
That ꝑ Apoſtles and fathers oꝛdeined in their tyme

When faith in England beganne firſt to ſpꝛinge
The Pꝛieſtes in the churches did dayly Maſſe ſyng
And ſo dyd contynue and ſtyll holde an
Tyll at the laſt as the ſtoꝛyes dothe tell
A kynge here dyd raygne, that faithe dyd expel Poll.
Dioclution by name, that ſtewe ſaynt Albon
This man is holden as a martyꝛ full good
And the other a tirant cruel and woode

Gayus

Ioseph in lib. 20. Gayus Decius, Herode, and cruel Nero
Persecuted ꝑ churches with other tirantes mo
To kill and to slea was all their whole delyte
Peter and Indrewe on the crosse they spredde
Act. 12. James they slewe, and Paule lost his hedde
Thus at goddes seruantes they hadde despite
Like as the Persecutes doth nowe in our tyme
Shame of their faith, and against it rime

Eusebius. Beda. When Diocusian and Maximilian forsoth dyd raygne
There was .xbij. thowsande of holye martyrs slayne
So cruel was these tirantes sayth to delaye
That Peter and ꝑ Apostles so sore was affrayd
That in spelunkes & caues there thei masse said
Before the holy brethern preuely eche daye
In legenda sancti Sylues stri. Til Siluester came, that bysshoppe ful good
That buylded stone Aultares, ꝑ before was of woode

Thys persecution helde on full as I wene
Poli. The space of two hundreth yeres and syxetene
Destroying the churche and good christianitie
The holye places to goddes honor dedicate
3. Regum. 12. With heythen Maumentes they dyd maculate
Thus sayth was turned to infidelitie
This was forsoth a full pitious case
To plucke downe Christ, & set satan in his place

There was a bysshope that hyte by name Iue
Beda, lib. 2. That came to England, and in Deuenshere did aryue

which

Which Chriſt & the faith to ꝑ people did preache
He was the kinges ſonne of Perſe, a good holy
man
Hutte, hutte, and yught where his decons then
Which buſied them ſelfes gods loze foꝛ to teach
Theſe men were buried in Huntyngdon ſhiere
In a place called Slepe, as ꝑ ſtoꝛy doth appeare

In legenda ſancti Iuonis.

Yet was not this realme fully conuerted
Which was befoze by infidelitie ſubuerted
Tyll Gregoꝛye in Rome Pope was there
He came into the markette, as it by chaunce fel
Where as he founde Engliſhe chylderne to ſell
Demaũding of what cõtrie & nation they were
Iunſwere was made of Englande they be
As Angles ſayde Gregoꝛye they ſeme to me

Poll.

In legẽda ſancti Gregorij.
Beda. lib. 1. ca. 23.

Then ſent to Auguſtine with good intent
Which dyd aryue at Tanette in Kent
The kynge and the ſubiectes he cõuerted there
Then fayth agayne began foꝛ to ſpꝛynge
Which then was receaued of ſubiectes & kynge
As in the Engliſhe Cronicles it doth appeare
Why ſhould we at Rome nowe haue deſpyte
That chaunged our darkeneſſe agayne to light

Beda. lib. 1. ca. 23.

Ethelbertus was then kynge, as I haue redde
Berta hyte the Quene, that much deſired
To here Auguſtine pꝛeache gods woꝛde deuine
Then dyd it chaunce, and folowe by ſucceſſe
That the people conuerted bothe moze and leſſe
To Chriſtes fayth, and holy doctrine
Then began kynges Churches to buylde

Beda. idem.

VVilhelmus lib. 1.

Then came to raygnyng by ſucceſſion in time
Noble kynge Edgar, Oſwoulde and Edwyne
That found & rebuylded mo then foꝛtie abbeies
That were beſoꝛe by the Saxones deſtroyed
And eke by infideles, that the fayth denied
To counte ſome by name, as ſtoꝛies ſayes
Whincheſter, Wylton, Bꝛought, and Ramſey,
Glaſtonbury, Ibyngton, and alſo Thoꝛney.

Bꝛeda. lib. 3. ca. 13.

Edmund & Edward, ful noble kinges thei were
Which buylded woꝛtheily, & foꝛ no coſt did ſpare
To erecte ſuch places to gods honoꝛ and gloꝛye
O Henry the ſeuenth a ful woꝛthy king was he
Whoſe noble woꝛkes in Cambꝛydge you may ſe
And eke in Weſtminſter both ſũptuouſe & coſtlie
Is the good tree by the fruite is euer tryed
So are good men by their woꝛkes eſpied.

Matth. 7.

Thus noble kynges in olde time were content
To builde Abbeyes, and to endue thẽ with rent
There to remaine whyle ỹ woꝛld ſhould endure
Pꝛayer, almoſe, and faſtyng they oꝛdeined there
to be
And in indifferẽce of good hoſpitalitie
That the penyleſſe man of meate may be ſure
And though he there taꝛied dayes two oꝛ thꝛe
No man would demaund from whence came he

O curſed Germany, woo be vnto the
That firſt nowe began to ſhowꝛe the old hereſie
Of the Caphernites and Irians with other di-
uerſe mo

with

With the was harbored the cursed Luther
Oecolampadius, Melancton, and Bullingere,
Carolstadious, Stalbridge, and wicked Otho
Marke to what ende their learning is come
By warre and sedition, their Realme vndone

These cursed men and wicked teachers
Where cleane contrarie to gods holy preachers
that taught false libertie, deuout vertue to hide
Downe with the churche, & Masse, & the grayle
Prayer and fasting naught doth preuayle
That thing þ was good, they myght not abide
That good men of olde, study to mayntayne
Nowe Antichristes preachers hathe destroyed
agayne

Then Cupido and Venus in England beganne
As gods for to gouerne bothe woman and man
And auarice was ordeyned, then puruior to be
Their lust and their will, to supporte & vpholde
With aboundaunce of treasure of siluer & golde
Tyll weale and welth was turned to powertie
Then bethought treason some rule to beare
Which sodenlie was caught, and take in a snare

Yet chanced in England as I shall you tell
Howe kyng Edbaldus, from the fayth fell
And gaue his beleue, to false maumentry
Willetus the bysshoppe, then to flee was fayne
Tyll the kynge vnto Christ was turned agayne
which the was restored to his see in Canterbury
The citezins of London would not in no wise
Leaue their infidelitie, and to Christ agayne rise

Beda. lib. 2. ca. 5.

Rom.11. Helias made prayer to God agaynſt Iſrael
Which ſlewe their prophetes, & their aultares
downe fell
And I am lefte a lone, and they my life ſeke
God aunſwered and ſayd there be yet left ſome
That by the adoption of grace to heauen ſhall
come
With me to dwell, and my ſeruauntes meke
Thoughe ſome haue their faith by folye defiled
Yet ſome remayne conſtant and neuer chaūged

This ſtorie doth reſemble ỹ people in theſe daies
That grinne at the mynſters, & againſt ỹ aultare
layes
Utteryng out lyes couered with Ipocriſie
Yet ſome men did eſpye their deuilliſhe intent
And wouldе in no wyſe therevnto conſent
Perceauing it was newe ſkowered hereſie
Euen for the hereſies ỹ many hath bene burned
Fooles hath beleued, and there vnto turned

All the olde hereſies that heretofore were
Were put in vre by Iohn Wyckeleffe here
And were confuted by William Wyllford
He was a famous clarke & an engliſh man borne
Whoſe workes containe thoſe hereſies eche one
Which he dyd confute, as the bokes recorde
Hony and poyſon of ſwete floures are ſucked
So truth and falſhode on ſcripture is gathered

Some men there be that wil not beleue
No writing or ſtorie except ſcripture it proue
As thoughe al were falſe, but the wryting there
The

The ſucceſſion of kynges and eke lordes by heſt,
The ſcripture dothe not tell of ciuill warre or conqueſt
Yet are they true, and in wrytyng do appeare
If you wil not beleue but what ſcripture ſayeth
Then chaunge not the truth to peruerſe waies

The Phariſeis doubted, Chriſt gods ſõne to be
Deſtringe from heauen ſome wonderoule to ſee
By the proue thereof, ꝑ truth they might know
Euen ſo our Perſelites doth as fondlye denye
The bread to be gods bodie, by his word verely
Unleſſe they ſee blonde in their tethe when they chowe
O you vipers vprides, and adulterous nation
Your dulneſſe of faith, haſteth faſte your damnation

Reade out the ſtories, and marke to what ende
To the church deſtroyers, god dyd ofte ſende
The bibell in diuerſe places, doth well teſtifie
What myſerye and miſchiefe hath bene in this lande
What penurie and plages haue we here founde
Synce we began fyrſt the churche to deſtroye
That plage neuer in no Realme hath bene
But we in theſe dayes hath it felte or ſene

Yet is but in vayne herein to enterdyte
What care thẽ befel, ꝑ at the church had deſpite
Witteneſſeth well Cromwell as you wel know
Duddely the ſtoute with his felowes Aye
Their parte on the ſkaffolde full well did playe

3. Regum. 13.
Daniel. 4. 5.
Macha. 5. 6.
Matth. 12.

That then were on hye, and nowe are full lowe
These men are to vs example and warning
To serue our lorde God, and obeye the kynge

To saye all Amen, and to geue God the glorye
We her subyectes are bound for the state of her
maiestie
For surely she is Gods chosen vessell
Lyke to our Quene, we may not well compare
Neither ỹ wydowe Judith, or yet quene hester
Whose worthy factes the bybel dothe tell
To eche of this women, God shewed ones his
mercy
As he hathe diuerse times to our Quene Mari

11 Judyth with wyne, & eke with fayre promise,
Holofernes ouercame, & slewe him in his dronknesse
Wherby she ỹ citie of Bethulia hath preserued
But Mary our Quene, by prayer deuoute
Ouercame her enemies, beinge neuer so stoute
Without fayre promyse, or any gifte profered
God right wel heard her chast & humble prayer
That sodenly stroke her enemies, & caused thē
retier.

Hester made her prayers for the Jewes onlye
3. Which a man wente about by enuy to destroye
Whose prayer god heard, & the Jues deliuered
But Mary our Quene, prayed in generallye
That no bloude myght be shedde, of her frende
or enemy
God heard her praier, and the matter so ended
A wonderfull myracle, euer to be remembred

That

That God wrought for our Quene, he euer be prayed

The fayth of Christ and all trewe religion
Wyth prayer and fasting, and ehe good deuotiō
Was almoste gone oute of euery mans harte
The Churche, the aulter, & Gods sacred bodye
They robbed & spoiled, and their faith did denie
Lyke desperate wretches, thus played they their parte
All was forlorne, tyll good Quene Mary
Restored them agayne to gods honor & glorye

The sacramētes of ỹ churche was new to begin
Adulterie & sacrilege was counted for no sinne
For ỹ selling of offices, to mayntayne bribery
The belles they plucked downe by subtil pretence
To coyne therof testers, grotes, and ehe pence,
Thus al came to nought, til good quene Mary
Began for to raygne, as we ryght well se
That Jesus preserue, her graces maiestie

The churche Goddes spouse, was brought vnder tribute
With lawes vniust, and paymentes greate
The churche & the cōmons was greued verely,
The catholyke fathers, ỹ are good men in dede
Wrongfully were oppressed, and euill placed in their stede
That vsurpyie did rule, til good quene Marie
Deposed the prowde & the good men in chayne
She iustely vnlosed, and restored agayne

The

The noble lyon, that of colour is whyte
Gyltelesse they helde captyue, by enuy & spyte
Their purpose to cõpasse, they thought it so best
For this they wel knew, that if he were at large
he wold sone haue tẽpered their madnes & rage
Bryngyng the byrorers agayne some to rest
O Englande reioyce at our good quene Mary
That iustely hathe loued the lion not gylty

Let vs al praie God bothe more and lesse
that hath sent vs a quene, our thralles to release
Wher vnder we were captyue bothe in soule & body
We may be right glad, that god hath now chaũged
Lambe for wolues, that vnsatiably deuoured
The realme & the cõmons without pitie or mercye
God saue and preserue our noble Quene Mari
Ouer vs longe to raygne, let vs al pray hartlie

God saue the Quene.

Prayse be to god that a noble quene hath sent
Ouer vs for to raygne if we canne be content
That wel hath begonne to call thinges agayne,
The which were before by falsehead subuerted,
Agayne to Gods glorie, she hath them cõuerted
Amonge vs Christians euer to remayne
Sithe we were before deceaued with heresie
Let vs nowe be faythful, & geue God the glorie
AMEN.

Matth. 24. Cœlum & terra transibunt, verba autem mea non præteribunt.

¶ Excusum Londini in ædibus Iohannis Cawodi Typographi Regiæ Maiestatis.

C 17469
62467

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION